THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I. COR. 15: 56-57).

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THE BEGINNING OF THE END.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE inauguration of the last or current dispensation of the gospel of Jesus Christ, which is verily the Dispensation of the Fulness of Times, was in this wise.

In the year 1820 there lived at Manchester, N. Y., Joseph Smith, Jr., then in his fifteenth year, the third son in a respected and pious family. At the time of which we speak great excitement, with much sectarian rivalry, was manifest in religious matters, and the boy Joseph was seriously concerned as to which of the contending sects was the true Church of Christ; for it was plain that all could not be right. Let us read the account written by himself.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

"My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think that they were in error. On the

other hand, the Baptists and Methodists, in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right, or are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties caused by the contest of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of Scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never felt in my being—just at that moment of great alarm, I saw a pillar of light exactly

over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the hands of the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my beloved Son, hear Him!

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personage who stood above me in the light, which of all the sects to join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw 'near to me with their lips, but their hearts are far from me: they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof'" (See Pearl of Great Price, Writings of Joseph Smith 2: 8-19).

Thus ended the long night of spiritual darkness in which man had groped for centuries. Thus was begun the dispensation of which the ancient prophets had spoken, in preparation for the coming of the Christ to reign on earth as Lord and King.

The glorious and unprecedented manifestation of the Father and the Son to a mortal was followed in later years by visitations of angelic personages through whom the Holy Priesthood was again restored to earth, and under whose direction the Church of Jesus Christ of Latter-day Saints was established in April, 1830. Joseph Smith was a prophet of the living God. His testimony is before the world. The saving ordinances of the gospel are again administered under divine authority, and the means of salvation are offered freely to all mankind.

TEMPLE ORDINANCES ESSENTIAL.

By Elder D. M. McAllister, Temple Recorder.

A compilation of reasons why members of the Church of Jesus Christ of Latter-day Saints should receive temple ordinances in their own behalf, and perform the same in behalf of their kindred dead, is here submitted as worthy of serious consideration.

The statements quoted are exclusively taken from revelations imparted to the Church through the Prophet Joseph Smith, or from his inspired teachings; consequently, all members of that Church, who have not yet availed themselves of the sacredly

important privileges, blessings, and obligations associated with temple ordinances, should unhesitatingly accept the statements as divine truths, and conform thereto when possible.

All faithful members of the Church, over sixteen years of age, may participate in the ordinances for which they are eligible, in the House of the Lord; and the Church authorities are desirous and pleased to issue recommends for that purpose to all who are worthy.

The four temples already erected in Utah provide opportunity for the members of the Church gathered here to engage in the sacred ceremonies for which they have been built. The presiding authorities are mindful also of the interests of the saints in other states and countries in this very important matter, and have commenced the erection of temples outside of Utah, so that those who can not, conveniently, come here may not be without opportunity to receive the blessings and privileges obtainable in such consecrated edifices.

Provision has been made by which faithful members of the Church who have died, or may yet die, without having received the temple ordinances in life, can have that sacred work done for them vicariously, when application is made therefor by the presidents of the missions where they resided. So, also, the saints residing in missions, or at a long distance from any of the temples, whose circumstances are such that they can not personally engage in performing ordinances in behalf of their kindred dead, may now, under arrangements that presidents of missions are authorized to make for them, have that work done by proxies engaged for the purpose, in St. George temple.

The presiding authorities of the Church have thus, as far as possible, provided means for all the saints to accomplish this great and important duty of temple work; therefore none may be excused for neglecting it.

In a discourse delivered by the Prophet Joseph Smith a short time before his martyrdom, he said:

"What was the object of gathering the Jews, or the people of God in any age of the world? * * * The main object was to build unto the Lord a House whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way to salvation; for there are certain ordinances and principles, that when they are taught and practiced, must be done in a place or house built for that purpose. * * * It is for the same purpose that God gathers his people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. * * * and it was the reason why Jesus said unto the Jews, 'How oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

The essentiality of temple ordinances for the living and the dead is further forcibly stated in the following words of the Prophet:

"All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole."

The saints will understand that the fulness of the ordinances necessarily includes the temple ordinances.

Here is a wonderful statement, by the same authority, which conclusively demonstrates the need for all men to receive the temple ordinances:

"If a man gets a fulness of the Priesthood of God, he has got to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

Only a true prophet of God could make known such a great and important fact as that. The New Testament history relates the obedience of Messiah to the ordinance of baptism, but makes no mention of His having received all the other ordinances which were essential, even to *His* complete attainment of divine authority. But, the forty days of His sojourn in the wilderness, when He was ministered unto by heavenly beings, or the time when Moses and Elijah were with Him on the mount, would provide ample opportunity for the performance of all essential ceremonies in His behalf.

The 128th section of the Doctrine and Covenants should be familiarly known to all Latter-day Saints, affecting as it does their eternal welfare. It makes absolutely clear to our understanding that the dead "without us can not be made perfect; neither can we without our dead be made perfect." The perfect condition referred to is thus described:

"A whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

This divine and glorious purpose is to be accomplished by performance of the prescribed ordinances in God's temple, "My Holy House which my people are always commanded to build unto my Holy Name."

The most sacred relationship of husband, wife, and children is made perpetual and eternal, as God designed it should be (not limited to earthly life only, as man decrees), and is made possible only in the celestial order of marriage as performed, by divine authority, in God's Holy Temple. That heavenly truth is revealed in Section 132 of the Doctrine and Covenants, and its infinite scope depicted in paragraphs 20 and 21, which all should read.

Another statement made by the Prophet, in this connection was, "When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of the father and mother." This sealing and covenant is a part of the temple ordinance.

"The question is frequently asked, 'Can we not be saved without going through with all these ordinances, etc.?" I would answer, No, not the fulness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' 'House' here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too."

Concerning the vitally important duty of the saints to perform temple ordinances in behalf of their dead kindred, there are a great many revelations and sayings of the Prophet that might be quoted. A few selections follow:

"The greatest responsibility in this world that God has placed upon us is to seek after our dead."

"Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free."

"This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation."

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through for yourselves. There will be 144,000 Saviors on Mount Zion, and with them an innumerable host that no man can number. Oh, I beseech you to go forward, go forward and make your calling and election sure."

"But how are they to become Saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and then redeem them that they may come forth in the first resurrection, and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah."

"What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children. I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our

dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah."

"The saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world."

A highly important matter, in connection with this duty of attending to temple ordinances in behalf of the dead, is that each one of the dead thus officiated for should be properly identified by the record. Each must be singled out from all other individuals bearing the same names; that can best be done in the method prescribed by the temple authorities. The great importance of the record is fully explained in section 124 of the Doctrine and Covenants, wherein it is stated that, "Whatsoever you record on earth, shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged." Also, "And as are the records on earth in relation to your dead, which are truly made out, so also are the records in heaven."

The saints should make themselves familiar with the printed instructions issued by the temple authorities, relating to the proper preparation of those records, etc.

The Genealogical Society of Utah has been organized under direction of the First Presidency of the Church, to assist the members in procuring information concerning their ancestors and relatives, and to properly arrange that information for temple work. The offices and library of this Society are in the Latter-day Saints' Church Offices building, 47 E. South Temple St., Salt Lake City.

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory. Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Emmanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free. * * * Let us therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in His Holy Temple a book containing the records of our dead, which shall be worthy of all acceptance."

—From *Improvement Era*, September, 1917.

They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is a base and ignoble creature.—Bacon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 18, 1917.

EDITORIAL.

QUESTIONS CONCERNING "MORMONISM."

WITHIN the last few weeks, a number of communications have appeared in the *Daily Record and Mail*, Glasgow, and the *Western Mail*, Cardiff. It has not been practicable to reply to each one of them; the papers would not have given the space necessary; nor would an extended controversy have answered any useful purpose, since most of the writers only repeat the same old charges that have been made and refuted again and again. But the replies published are, we believe, satisfactory to all honest inquirers. And now, a few general reflections suggested by the anti-"Mormon" letters, may not be without some interest.

The great outstanding feature of those letters is the dense ignorance of the writers on the subject of their literary efforts. They simply take for granted that the elders of the Church go out into the world to gratify carnal desires and to procure innocent girls for improper purposes in a far-away land, and they hold up their hands in horror at the very thought of living in the same city and breathing the same air as a "Mormon." In their view, "Mormon" elders are the scum of the earth. As Paul says of the apostles of our Lord in his day, the elders of the Church have been made a "spectacle unto the world, and to angels, and to men" (I. Cor. 4: 9).

This absurd view of the "Mormon" elders is based on a supposition which is, if possible, still more absurd, viz., that Utah, where the headquarters of the Church is located, is a moral pesthole, where sin holds high carnival, and where all who enter must, like the damned souls who are hurled into Dante's Inferno, abandon all hope.

Such seems to be the dark picture which many, otherwise intelligent, men and women conjure up in their minds about "Mormonism" and all connected with it. "Are you a Mormon? How many wives have you?" are questions inseparably connected in their minds. They are blind to the inimitable beauties of "Mormonism," which reveal the divine Author and Creator of it. They ignore the great doctrines which are being taught by the elders of the Church, as clearly and emphatically as by no other teachers of men in our day, concerning the Fatherhood of God and the Brotherhood of man, the redemption of the human race and all the earth, and concerning eternal progression and

the possibility of future exaltation. Truth, no matter how sublime, does not appeal to them; only that which accords with their own morbid taste. They remind the present writer of a tourist he met at the Wailing Place in Jerusalem. There was nothing in the venerable historical surroundings of the place which appealed to that man. There was no sermon in the stones, those marvelous, mute witnesses of the truth of the Word of God. All he could see was the old, poorly-clad Jews who were reading the prophecies and, weeping and wailing, held out their hands for alms, and he cursed because, as he said, he could not go anywhere without being "annoyed by beggars." Such were his feelings at a place where anyone with ever so little appreciation of the great world drama of which Jerusalem has been the central scene, would feel prompted to bow down and worship. He is a type of those opponents of the Church of Jesus Christ of Latter-day Saints who are blind to the truth, and take the distorted pictures of their own imagination for terrible realities.

With some this ignorance is wilful. They do not want to know the truth about the Church and the elders. They prefer falsehood, because it furnishes them an excuse for not accepting the gospel. In the case of others, it is lack of knowledge rather than wilful rejection of it. They are honest, but led astray.

For the consideration of those who belong to this class, who may happen to read these lines, we would submit a question or two.

(1). If the "Mormons" were moral outcasts, as they, by their enemies, are represented to be, and if the elders were proclaiming a gospel of depravity, would they draw converts from the honest, God-fearing people of England and other countries, as they have been doing for the greater part of a century? If they were preaching humbug, would any man or woman who has been taught to pray to God in faith, accept their testimony as truth? Consider this question carefully. Oliver Cowdery, Hyrum Smith, David Whitmer, Martin Harris, Edward Partridge, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow—all the founders of the Church and the leaders of the people, down to our day, have been men of prayer and faith, who were in the habit of asking God for wisdom and light. The same can be said of the thousands upon thousands who have embraced "Mormonism" through their testimony. They have prayed to God to be guided right. Would God refuse to hear the prayers of His children? Or, would He lead them astray, or permit the adversary to darken their minds, in answer to their prayers? No Christian can believe that.

(2). Another question: If Utah were a moral pesthole, and the Church leaders as bad as they have been represented, would that State then be an equal among the States of the American Union, with representation in the government of that great country? Would the elders have been tolerated in Great Britain for more

than seventy-five years, if they were laboring in the interest of impurity and sin? Common sense ought to tell people who have such ideas that they are mistaken.

(3). Finally, if the elders of the Church were engaged in any unlawful work, as they have been falsely represented to be, would they perform all their missionary labor in public view, and invite the fullest investigation of their teachings and their work? They advertise their meetings. They do their tracting in the open daylight. They invite all to come and see and hear for themselves. Could they do this, if they had anything but the best and noblest aims and purposes? Is it not a fact that those who engage in any kind of traffic upon which the law, or the moral sense of the community, sets the stamp of disapproval, do so in secret? They shun the light, because their deeds are evil. Keepers of gambling dens, immoral resorts, and dealers in women do not advertise their business. They do not publish reports of their activity. But the Latter-day Saints are before the public in all their work. They want everybody to know what they are doing, and what their aims and purposes are. Like our Lord Himself, who told the High Priest before whom He stood as a criminal, that He had done nothing in secret, so the Latter-day Saints can say of their missionary labors in the world: they have done nothing in secret. Could they say this truthfully, if their motives were not pure and if their efforts were not of such a nature that they have a clear conscience before both God and men?

We ask you in all humility to consider these questions. We preach Jesus Christ and proclaim His advent. We bid all men to repent because the day of judgment is at hand. We proclaim the coming of the Millennial reign of our Lord. This is our offense. But it is also our glory, as will appear when our Lord comes with His saints and every knee shall bow before Him and every tongue confess that He is the King of kings and Lord of lords.

J. M. S.

MINUTES OF THE SCOTTISH CONFERENCE.

THE semi-annual Scottish conference, convened at 30 Abbotsford Place, South Side Masonic Temple, October 7th, 1917. There were in attendance, President George F. Richards of the European mission, President James Laird of the Birmingham conference, President John D. Hooper of the Nottingham conference, President George A. Simkins and Elders Leslie T. Harper, Richard C. Wilkin, Alma Moss, A. Silas Allen, and Henry H. Parker of the Scottish conference.

The morning session, President George A. Simkins conducting the exercises, commenced by singing, "My Sabbath Home." In-

vocation by Superintendent Donald McDonald. Continued by singing, "How great the wisdom and the love."

A Sacrament Gem was recited by some of the smaller members and then repeated in concert by all, being led by Sister Mary Hood. Brothers William A. Lucas and William E. Rennie officiated at the Sacrament table.

President George A. Simkins then welcomed the saints, and said how fortunate we were in having in our midst an Apostle of Jesus Christ; also President James Laird, of the Birmingham conference, and President John D. Hooper, of the Nottingham conference.

Sister Mary McPherson, of the Glasgow branch, favored the congregation with a solo, entitled, "All for Jesus' sake."

The kindergarten class recited in concert the Ten Commandments, led by Sister Elizabeth McPherson. They did it well, a fact which spoke volumes for the teachers who had been so patient in teaching them.

Elder Richard C. Wilkin then addressed the congregation. He spoke of the Sunday school work, and stated that by looking back over his life, he could see that the teachings he had received in the Sunday school had been a power in the forming of his character. Then how necessary, he said, it is that those who teach be men and women who give proper example by their lives, and that correct principles be taught.

The First Intermediate class recited in concert the Fifty-third chapter of Isaiah, led by Sister Catherine Rae, which was done well and was creditable to their teachers.

Elder Henry H. Parker spoke of his appreciation of the good spirit that prevailed, and also of the exercises which the children had taken part in. He spoke of the suffering of our Lord and Savior, of the atonement accomplished through His death and resurrection, and then gave a short synopsis of the first principles of the gospel.

We were then favored with a chorus by the children of the Glasgow branch, entitled, "One more year has passed." Brother James Glass, of the Kindergarten class (nine years of age), recited the Twenty-third Psalm.

President James Laird said the exercises of the children had showed to him that they were not afraid to open their months in defence of truth. He spoke of the lessons taught by the children, and said that by their lives they assisted in spreading the gospel in all the world. He then told a story of a little girl who had accidentally attended a "Mormon" Sunday school, and on returning home, she received a whipping for so doing. Then in later years, while working in one of the factories, to her surprise, she found one of her companions to be a "Mormon." This brought to her the memory of that Sunday school she attended when but a little girl. She became interested, and is now a member of the Church

of Jesus Christ of Latter-day Saints. He said we must live the principles of the gospel if we wish to obtain the blessings.

President John D. Hooper spoke very favorably of the work the Sunday school was doing. He illustrated our indebtedness to the Sunday school and the gospel, and told of his early days, how he used to walk to Sunday school through the snow; how he grew up in the Church, and how he owed all he was, and was able to accomplish, to the Sunday school and the gospel. He bore his testimony.

President George F. Richards was the concluding speaker. He referred to the Ten Commandments recited by the kindergarten children of the Sunday school, and spoke at some length upon the seriousness of violating these commandments. He said that to bear false witness against one's neighbor is a sin, the character of which makes it impossible to right the wrong even when it is repented of. It is like sowing seeds to the wind and undertaking to gather them. Tale-bearing and gossiping are sins almost as serious as the bearing of false witness. Examples were given to show the baneful effects of such evils.

The exercises were concluded by singing, "The day-dawn is breaking." Benediction by Brother Frederick L. Newton.

The Relief Society sisters provided a very nice lunch for all who were present, which was very much enjoyed.

The afternoon services commenced at two o'clock, by singing, "Zion prospers, all is well." Invocation by Brother Angus Carmichael. Continued by singing, "Now let us rejoice in the day of salvation."

Elder Leslie T. Harper then presented the names of the Church, mission, and conference authorities, all of whom were unanimously sustained.

Elder A. Silas Allen spoke a short time on the different religious denominations of the present day, and how the present condition of things was showing the people of the world that there was something needed to unite mankind. He said the gospel of Jesus Christ as taught by the Latter-day Saints, was the leaven which was to leaven the earth.

Elder Alma Moss spoke very favorably of the work which the Sunday school children were doing, and pointed out how great the saints may become, if they will be obedient. He referred to the incident in the life of the Apostle Peter, who was directed by the Savior to manifest his love for Him by feeding His flock. He related some very interesting experiences he had had while tracting.

Sisters Jessie and Ina Hunter sang a duet, entitled, "Rock of Ages," which was much enjoyed by all.

President John D. Hooper spoke of the necessity of being accompanied by the Spirit of the Lord. If we are, he said, we never know what our little acts may do. He told of a group of little children who were brought into their meeting, and they were now regular attendants. He stated that all had sufficient faith, if culti-

vated, to bring them to a knowledge of the truth. We, as Latter-day Saints, have obeyed to a certain extent, and we must now continue to obey. The Lord has placed in our hands the golden opportunity of eternal life: there are no heights to which we are not able to attain, if we will but obey.

President George F. Richards spoke upon the Word of Wisdom and the Law of Tithing, and expressed the hope that none of the saints would let their earthly or eternal happiness be marred by reason of their disregard for the expressed will of the Lord.

The session was concluded by singing, "The time is far spent." Benediction by Brother John Cook.

The evening service was well attended by the saints, and many friends and investigators were present. Commenced by singing, "The Spirit of God like a fire is burning." Invocation by Elder Richard C. Wilkin. Continued by singing, "God of our fathers, we come unto Thee."

Elder Leslie T. Harper was the first speaker. He treated briefly on the first principles of the gospel, and stated there had been apostasy, followed by years of spiritual darkness. Men with their own wisdom and learning, he said, have failed. But the Lord again spoke from the heavens to the Prophet Joseph Smith, giving him authority to establish the Church again on the earth.

President George A. Simkins then addressed the audience. He spoke of the many conflicting denominations in the world to-day. The Savior said, "My doctrine is not mine, but His that sent me." The doctrine of the Latter-day Saints is not Joseph Smith's doctrine, nor that of any other man, but the gospel of Christ restored to the earth. Love was the doctrine which was taught by the Savior. Love is the doctrine that will live and unite mankind. He related the first vision of the Prophet Joseph Smith, and touched on the persecutions of the saints and the journey to the Rocky Mountains. The Savior said, "This gospel of the kingdom shall be preached as a witness to all the world, then shall the end come." The speaker said the gospel was now being taught by the elders of the Church. He referred to the resurrection of our Lord and Savior, and His appearance to the apostles, whom He commissioned to preach the gospel in all the world, but told them to tarry in Jerusalem till they were endowed with the Spirit from on high. He quoted Peter's answer to the thousands who, on the day of Pentecost, asked what they must do, and then he asked why the world did not teach these saving ordinances to-day?

Brother John Hunter favored the congregation with a solo, "Let love abound."

President George F. Richards referred to the fact that President George A. Simkins would soon be leaving for his home in Zion, and said he was well pleased with Elder Simkins' work as a missionary and as president of the Scottish conference. This is his second foreign mission, the two comprising a period of about

five and one half years. His heart has been in his work and he has been full of sympathy and love for his fellow men. President Richards spoke of the necessity of all men receiving the ordinances of the gospel and of being faithful in keeping the commandments of God, that they may have the promised gift of the Holy Ghost to guide them through life unto salvation.

The services closed by singing, "Lord, dismiss us with thy blessing." Benediction by President James Laird.

A Priesthood and lady missionary meeting was held Saturday evening. There was a good attendance, and reports were given of the different branches of the work, which was commendable. Valuable instruction and encouragement were given by President George F. Richards and the visiting brethren.

LESLIE T. HARPER, Clerk of Conference.

AMIDST SHOT AND SHELL.

PRESIDENT JAMES GUNN MCKAY, in a recent letter, says that after nine nights of raids he and the elders and saints associated with him are "alive and well." None of the elders show any sign of fright. Two of them are trembling at times, but they are just as full of courage as ever, and in time they will get used to the bombardment. The so-called barrages are terrific. The effect of them is to cause many to leave the city for the time being. He continues:

"On Sunday we were all out to our different branches. All got back by 1 a.m., excepting Elder Perkins, and he returned the next day. He was a little nervous. Where I was I heard a friend relate that human limbs had been picked up in the streets. Some airman had evidently got it badly.

"In the afternoon President Beer had invited me to dedicate his home, and when the meeting was dismissed, I advised the saints to go there, which they did. They sang hymns to drown the sound of shell and bombs. Later I started for headquarters, knowing that a crowd would be there, with only Elder Linford to handle them. Presently I found myself under a heavy barrage, with shrapnel falling all around. I was compelled to take cover for a time. Then I made my way to the station, where all trams were stopped. While I was standing by the tram, a piece of shell hit it.

"When the conductress had persuaded her 'bus driver to start, I climbed in. About half way another barrage was encountered. Shrapnel fell thick and fast. The driver lost his nerve momentarily, and began to back the 'bus. The conductress, though trembling like a leaf in the wind, reached up and gave two vigorous pulls at the bell-cord for him to go on. This braced him up, and on the 'bus plunged. They were anxious moments, but that con-

ductress was a 'brick.' When I left the vehicle, she said she wished I was going to the terminus with her. I shook hands with her and wished her good luck and safety.

"I had not proceeded far down the street when four girls rushed up to me, crying, 'Save us! save us!' It took me fifteen minutes to get them to headquarters; but no sooner were they inside than they laughed and cried alternately.

"Our house was crowded. Elder Linford and the local brethren were doing yeoman service. Soon the people were calmed and singing songs to the tune of the noise of shot and shell. They remained with us until one o'clock.

"On Monday evening the people began to come in at 5 o'clock. At 7, when the firing commenced, there were more than 700. The barrage firing began at 7, and did not cease until 10:15. The sky was one mass of bursting shells.

"Last night was our big night. More than 1,000 people were crowded into our church. The basement was packed. All the rooms on the first floor were full. The stairs and hallways were jammed, and three hundred and thirty people were in the assembly room. Fortunately, the weather turned bad, and there was no raid.

"Last night we held a concert. We invited the people to come forward and sing, or recite, and this they cheerfully did. Brother Hawkes spoke a little while, and I made a talk. You ought to have heard them applaud, when I told them that we believed the place would not be hit, because it had been dedicated by a servant of the Lord (President Charles W. Penrose). And when I told them that they were welcome to share the protection it afforded, they applauded again, and so all through my remarks. Then when I was leaving the stand, they broke out singing, 'He's a jolly good fellow.'

"I am glad to say that our association with the people has allayed more prejudice, made more friends, and caused more people to investigate than anything else we have done."

RESTORED TO HEALTH.

I FEEL a desire to express my gratitude unto my heavenly Father for the blessings which He has bestowed upon me. Three years ago I was ill and under many doctors, but they were unable to help me very much. Then I was reading in the Bible and found that if there are any sick among you, you should call in the elders; but the thought came to me, Is my faith strong enough? For I knew that my faith ought to be strong. Then I prayed and God strengthened my faith, and I asked my parents to call in the elders. I sincerely believed that through their administration I should be restored to health again. And this happened. I can truly testify that my

health is restored to me again, and I feel that I could shout for joy, and whenever I have the chance I shall raise my voice in defense of the gospel, for I know that it is true, and it is my desire to teach it unto others, so that they can receive the blessings I have received, for I feel that God has indeed blessed me. I want to show unto Him in my weak and humble way, that I am grateful unto Him for His blessings. Now I know that this gospel is true, and that the gifts and blessings are in the Church to-day, as they were in the time of Christ; also, that Joseph Smith was a true Prophet of God, and it is my desire to preach the gospel to the world. I am happy that I belong to the Church of Christ. I have been a member for nearly seventeen years.

Handsworth. MABEL SMITH.

THE manufacture of whiskey and gin ceased in the United States on the 8th of September, last, for the duration of the war. That means that forty million bushels of grain will be available for bread annually.

FROM THE MISSION FIELD.

Relief Society Officers.—President James Gunn McKay reports that on Friday, October 5th, 1917, Sister Emily Frogley was set apart as president, Sister Hannah Lloyd as first counselor, Sister Alice Blainey as second counselor, and Sister Ethel Frogley as organist, of the Hammersmith Relief Society, London conference.

Successful Entertainment.—President Harry Kershaw, of the Clayton branch, Leeds conference, reports that on the 6th of October, 1917, the Relief Society of the branch gave a successful concert. The program included songs, recitations, and a sketch by the young folks. Sister Marie Wood is the president of the Society.

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